

The International Network of Engaged Buddhists - INEB

also known as “Engaged Buddhism”

Data source: own research (MSc/PhD and post) both laboratory and desk

By Manu Ato-Carrera, School of Oriental and African Studies - SOAS, University of London

**Data Source entry, prepared based on data sourced from an external project.*

Entry tags: Buddhist Traditions, Modern Buddhism, Engaged Buddhism, Religious Group

The International Network of Engaged Buddhists - INEB is a web of Buddhist organizations, religious leaders, activists, and scholars in more than 25 countries, mainly Asia and some West regions. Founded in Thailand in 1989 under the initiative of the writer and social activist Sulak Sivaraksa with the participation of several Buddhist and some non-Buddhist figures, the network appointed three prominent patrons representing the major traditions of Buddhism: The XIV Dalai Lama (Vajrayāna), Thich Nhat Hanh (Mahāyāna), and Maha Ghosananda (Theravāda). In that regard, this entry aims to document the shared values and practices of the members of this organization, which congregates around the concept of engaged Buddhism, a notion that implies a paradigm shift in contemporary Buddhist ethics, promoting civic engagement to address the social ills of modern societies from a Buddhist perspective. In the 1960s Vietnam, Thich Nhat Hanh coined the concept of engaged Buddhism to stress the necessity of an active involvement of Buddhism toward social suffering, offering spiritual and material support to the ones in need. In that context, it particularly implied organizing monastic and lay Buddhists in networks of peace activism and welfare aid to address the calamities of war and propose concrete ways to overcome them. Since then, the notion of engaged Buddhism has been used in academic and non-specialized circles to refer to a plurality of Buddhist movements -in Asia and around the world- profoundly concerned with different forms of civic engagement, starting from the late 19th century to this time. In that sense, engaged Buddhism accounts for a modern trend that emerged parallel in different regions of Asia and across the major Buddhist traditions. Consequently, it does not constitute a new Buddhist school or path (yāna) but a way of interpreting Buddhism as socially committed and adapting its traditional teachings to the modern world's social needs. As such, engaged Buddhism finds a broader context in the concept of Buddhist modernism, a term developed by Heinz Bechert that expresses the multiple transformations Buddhism suffered in modernity by its interaction with Western culture. One key characteristic of this period is the tendency of a variety of Buddhist reform movements to engage with social work and activism amid times of war and colonialism -although some authors diminish the role of Western influence in the genesis of engaged Buddhism, underscoring its Asian roots. From a doctrinal perspective, engaged Buddhism represents a new paradigm in Buddhist ethics. Even though some of its proponents emphasize the social dimension of the Buddha's teachings from which engaged Buddhism continuously draws inspiration, the consensus among scholars leans to consider that the broad scope and high intensity of the social commitment found in contemporary Buddhism constitutes a new phenomenon. In that way, engaged Buddhism embraces the moral obligation to take action in front of social suffering and offers innovative responses to address modern society's social ills by combining elements of tradition and modernity. Indeed, how much each pole -tradition and modernity- signifies in that formula remains a contested issue among scholars and Buddhist leaders. Considering the vast extension of engaged Buddhism, its pledge to civic commitment assumes various forms. In some cases, it focuses on social welfare and aid through civil society organizations. In other cases, it takes a political stance in front of social abuse and oppression, denouncing the culture of consumerism, corporate greed, and political corruption, among other social ills, and offering alternatives for a social order aligned with Buddhist and secular values. Sometimes it limits its efforts to one core issue, such as environmentalism, peace activism, gender

equality, human rights, or battling poverty, discrimination, and social injustice. Other times it assumes every aspect of the social agenda. Again, there is no absolute uniformity among the engaged Buddhist movements regarding the means to address social suffering. However, some key features appeared in engaged Buddhism during the last decades, especially around the sphere of influence of the International Network of Engaged Buddhists - INEB, the larger organization of its kind to date. Under that lens, engaged Buddhists conceive social action as spiritually-rooted, which implies cultivating the practice of meditation as capital means to inspire and sustain every civic effort and promote spiritual friendship (*kalyāṇa-mitratā*) to involve the Buddhist sangha in a collective endeavor. According to traditional Buddhist principles, it is also a compassionate and non-violent action. Moreover, it seeks interreligious cooperation, finding common ground for social harmony rather than imposing a Buddhist doctrine. Similarly, it looks for interorganizational cooperation, overcoming political biases. It combines local and global approaches, searching for solutions at different levels of society and ultimately pursuing world peace. Finally, engaged Buddhist action finds a recurrent source of inspiration in the concept of interdependence -a modern interpretation of the social dimension of the *pratītyasamutpāda* Buddhist teaching. In doing so, it understands the social experience in the world as a profoundly interrelated one: among citizens, humans with other sentient beings, and society with nature.



Date Range: 1989 CE - 2022 CE

Region: International

Region tags: Global

INEB's headquarters in 666 Charoen Nakorn Road, Banglumpulung, Klong San, Bangkok 10600 Siam (Thailand).

Status of Participants:

- ✓ Religious Specialists
- ✓ Non-elite (common people, general populace)

Sources

Print sources for understanding this subject:

- Source 1: King, Sallie B. *Socially Engaged Buddhism*. Honolulu, HI: University of Hawai'i Press, 2009.
- Source 2: Queen, Christopher, Charles Prebish, and Damien Keown (eds.). *Action Dharma: New Studies in Engaged Buddhism*. London: Routledge, 2003.
- Source 3: Surpin, Jacob (ed.). *True Peace Work: Essential Writings on Engaged Buddhism*. Berkeley, CA: Parallax Press, 2019.

Specific to this answer:

Region: Global

Online sources for understanding this subject:

- Source 1 URL: <http://inebnetwork.org/>
- Source 1 Description: Official Website of the International Network of Engaged Buddhists - INEB.
- Source 2 URL: <https://www.lionsroar.com/?s=engaged+buddhism>
- Source 2 Description: Lion's Roar Magazine. Articles about Engaged Buddhism.
- Source 3 URL: <https://tricycle.org/tag/engaged-buddhism/>
- Source 3 Description: Tricycle Magazine. Articles about Engaged Buddhism

Reference: Craig Lewis C. Compassion and Kalyana-mittata: The Engaged Buddhism of Sulak Sivaraksa. Buddhistdoor Global.

Specific to this answer:

Region: Global

Relevant online primary textual corpora (original languages and/or translations):

- Source 1 URL: <https://www.inebnetwork.org/seed-of-peace-new/>
- Source 1 Description: INEB's triannual magazine. A record of the organization's activities, ideas, and projects since its foundation.
- Source 2 URL: <https://www.mindfulnessbell.org/archive/2015/02/dharma-talk-history-of-engaged-buddhism-2>
- Source 2 Description: Dharma Talk: History of Engaged Buddhism. The Mindfulness Bell #49, Autumn 2008. A publication of Thich Nhat Hahn's Order of Interbeing, where he describes the origins of the concept of "engaged Buddhism".
- Source 3 URL: <https://www.inebnetwork.org/wp-content/uploads/2018/01/The-Way-Forward-10-years-plan-final.pdf>
- Source 3 Description: INEB. The Way Forward. 10 Year Strategic Roadmap for the International Network of Engaged Buddhists (2018-2027)

Specific to this answer:

Region: Global

General Variables

Membership/Group Interactions

Are other religious groups in cultural contact with target religion:

– Yes

Notes: The organization is present through its partners in more than 25 countries, mostly in Asia. In them, there is contact with other religious groups.

Specific to this answer:

Region: Global



Is the cultural contact competitive:

– No

Notes: The organization is not oriented toward the promotion of Buddhism, but to the overcoming of social suffering. Therefore, it seeks collaboration with other religious groups that share similar values.

Specific to this answer:

Region: Global

↳ Is the cultural contact accommodating/pluralistic:

– Yes

Notes: The organization welcomes other religious groups to take part in INEB's network. Moreover, besides their religion, engaged Buddhists find inspiration for social activism in other traditions, such as the Christian charity work, and non-Buddhist civic leaders as well.

Specific to this answer:

Region: Global

↳ Is the cultural contact neutral:

– No

Specific to this answer:

Region: Global

↳ Is there violent conflict (within sample region):

– Yes

Notes: INEB strongly advocates for peace, globally and locally. For example, within the Buddhist countries, the humanitarian crisis of the Rohingya Muslims in Myanmar is a matter of major concern for engaged Buddhists. They have urged State Counsellor Aung San Suu Kyi and the nation's leaders to take a stance against hate speech and ethnic cleansing and to protect the vulnerable communities of all religions in Myanmar.

Specific to this answer:

Region: Global

↳ Is there violent conflict (with groups outside the sample region):

– No

Specific to this answer:

Region: Global

Does the religious group have a general process/system for assigning religious affiliation:

– No

Notes: The organization is not concerned about religious affiliation.

Specific to this answer:

Region: Global

Does the religious group actively proselytize and recruit new members:

– No

Notes: "The focus of INEB's work as such is not the promotion and glorification of Buddhism but the overcoming of suffering through the practice of dharma, which means creating solidarity with individuals and groups who hold similar such values from other religions and other fields of social

work". In: "INEB's Cultivation and Practice of Engaged Buddhism". International Network of Engaged Buddhists, <http://inebnetwork.org/about/>

Reference: INEB INEB's Cultivation and Practice of Engaged Buddhism

Specific to this answer:

Region: Global

Does the religion have official political support

— No

Notes: "The marginal status of many of our members means that our work and accomplishments must come from the solidarity of kalyanamitra [spiritual friendship] rather than financial or political forms of support". In: "INEB's Cultivation and Practice of Engaged Buddhism". International Network of Engaged Buddhists, <http://inebnetwork.org/about/>

Reference: INEB INEB's Cultivation and Practice of Engaged Buddhism

Specific to this answer:

Region: Global

Is there a conception of apostasy in the religious group:

— No

Specific to this answer:

Region: Global

Size and Structure

Number of adherents of religious group within sample region (estimated population, numerical):

— Field doesn't know

Notes: Currently, the network includes individual members and organizations from more than 25 countries across Asia, Europe, North America and Australia. INEB's Executive and Advisory Committees are the core of its organizational structure. Alongside them, there is a group of Honorary Advisors and Patrons, making in total more than 90 directives. Each of them represents organizations with a diverse number of members. Therefore, it is unclear how many adherents are part of the whole network. There we find monastic organizations such as Ladakh Nuns Association (India), Ka-Nying Shedrup Ling Monastery (Nepal); Parbatya Bouddha Mission (Bangladesh); Juko-in Temple (Japan); Socially Engaged Monastic Schools (Myanmar); among others. There are also NGOs, institutes, and foundations such as Spirit in Education Movement (Thailand), Bhutan Nuns' Foundation (Bhutan), Deer Park Institute (India), Sevalanka Foundation (Sri Lanka), Maha Chosananda Funds (Cambodia), Jungto Society (South Korea), Karuna Trust (UK), Buddhist Peace Fellowship (USA), Buddhist Global Relief (USA), and Upaya Institute and Zen Centre (USA).

Reference: INEB INEB's Organizational Structure

Specific to this answer:

Region: Global

Number of adherents of religious group within sample region (% of sample region population, numerical):

– Field doesn't know

Specific to this answer:

Region: Global

Nature of religious group [please select one]:

– Small religious group (seen as being part of a related larger religious group)

Specific to this answer:

Region: Global

Are there recognized leaders in the religious group:

– Yes

Specific to this answer:

Region: Global



Is there a hierarchy among these leaders:

– No

Notes: Since its foundation, INEB has worked as a network of individuals and organizations of equals with no central authority. Nevertheless, the organization has a minimal structure composed of patrons, honorary advisors, advisory committee, executive committee, and executive secretary based in Bangkok.

Specific to this answer:

Region: Global



Are leaders believed to possess supernatural powers or qualities:

– No

Notes: The notion of supernatural powers does not play a relevant role among engaged Buddhists beyond its presence in major Buddhist traditions.

Specific to this answer:

Region: Global



Are religious leaders chosen:

– Yes

Notes: INEB's Advisory and Executive Committees convene joint annual meetings. Decisions regarding the Patrons and Honorary Advisors correspond to this organizational structure.

Specific to this answer:

Region: Global

↳ A leader chooses his/her own replacement:

– No

Specific to this answer:

Region: Global

↳ A leader's retinue or ministers chooses the new leader:

– No

Specific to this answer:

Region: Global

↳ Other leaders in the religious group choose that leader:

– Yes

Specific to this answer:

Region: Global

↳ A political leader chooses the leader:

– No

Specific to this answer:

Region: Global

↳ Other members of the leader's congregation choose the leader:

– No

Specific to this answer:

Region: Global

↳ All members of the religious group in the sample region participate in choosing the leader:

– No

Specific to this answer:

Region: Global

↳ Communication with supernatural power(s) believed to be part of the selection process:

– No

Specific to this answer:

Region: Global

↳ Are leaders considered fallible:

– Yes

Notes: In engaged Buddhism, religious leaders are a high source of inspiration for their followers. However, the notion of infallibility does not play a relevant role. A notable exception might be the case of His Holiness, the XIV Dalai Lama, regarded by his followers as an emanation of bodhisattva Avalokiteśvara, like other important lamas.

Specific to this answer:

Region: Global

↳ Charges of fallibility made by a leader's own followers:

– No

Specific to this answer:

Region: Global

↳ Charges of fallibility made by other leaders in the religious group:

– No

Specific to this answer:

Region: Global

↳ Charges of fallibility made by a political ruler:

– No

Specific to this answer:

Region: Global

↳ Are close followers or disciples of a religious leader required to obediently and unquestionably accept the leader's pronouncements on all matters:

– No

Specific to this answer:

Region: Global

Scripture

Does the religious group have scriptures:

Scripture is a generic term used to designate revered texts that are considered particularly authoritative and sacred relative to other texts. Strictly speaking, it refers to written texts, but there are also “oral scriptures” (e.g. the Vedas of India).

– Yes

Specific to this answer:

Region: Global



Are they written:

— Yes

Notes: Engaged Buddhists apply traditional Buddhist doctrines to the social ills of contemporary society. Although they don't have a particular religious corpus different from Buddhists in general, they ultimately find inspiration in the Buddha's teachings and interpret them to address the diverse expressions of social suffering in our times. Some examples of such hermeneutic work can be found in Bhikkhu Bodhi's "The Buddha's Teaching on Social and Communal Harmony" and Thich Nhat Hanh's "The Heart Of Buddha's Teaching". In general, the works of INEB founders and patrons have become a relevant textual source for the engaged Buddhist movement.

Reference: Sulak Sivaraksa. Socially Engaged Buddhism. Buddhist World Press.

Reference: XIV Dalai Lama. Worlds in Harmony: Compassionate Action for a Better World. Parallax Press.

Reference: Thich Hanh Nhat. The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation. Harmony.

Reference: Bhikkhu Bodhi. The Buddha's Teachings on Social and Communal Harmony: An Anthology of Discourses from the Pali Canon.. Wisdom Publications.

Specific to this answer:

Region: Global



Are they oral:

— No

Specific to this answer:

Region: Global



Is there a story (or a set of stories) associated with the origin of scripture:

— No

Specific to this answer:

Region: Global



Are the scriptures alterable:

— No

Specific to this answer:

Region: Global



Are there formal institutions (i.e. institutions that are authorized by the religious community or political leaders) for interpreting the scriptures:

– No

Specific to this answer:

Region: Global



Is there a select group of people trained in transmitting the scriptures:

– No

Specific to this answer:

Region: Global



Is there a codified canon of scriptures:

– No

Notes: Engaged Buddhism does not have a codified canon. However, engaged Buddhists also belong to major Buddhist traditions, which have canons.

Specific to this answer:

Region: Global

Architecture, Geography

Is monumental religious architecture present:

– Yes

Notes: Among INEB members, an example of monumental religious architecture is the Deekshabhoomi Stupa in Nagpur (India), which commemorates the place where B. R. Ambedkar led a mass conversion to Buddhism in 1956.

Reference: Directorate of Tourism Deeksha Bhoomi

Specific to this answer:

Region: Global



Size of largest single religious monument, square meters:

– Square meters: 371.61

Specific to this answer:

Region: Global



Height of largest single religious monument, meters:

– Height, meters: 36

Specific to this answer:

Region: Global

Are there different types of religious monumental architecture:

– Yes

Notes: Organizations from all the major Buddhist traditions take part in INEB. Within them, there are different types of religious monumental architecture.

Specific to this answer:

Region: Global



Tombs:

– Yes

Specific to this answer:

Region: Global



Cemeteries:

– Yes

Specific to this answer:

Region: Global



Temples:

– Yes

Specific to this answer:

Region: Global



Altars:

– Yes

Specific to this answer:

Region: Global



Devotional markers:

– Yes

Specific to this answer:

Region: Global



Mass gathering point [plazas, courtyard, square. Places permanently demarcated using visible objects or structures]:

– Yes

Specific to this answer:

Region: Global

↳ Other type of religious monumental architecture:

— Yes [specify]: Stupas

Specific to this answer:

Region: Global

Is iconography present:

— Yes

Notes: There is iconography about the most revered engaged Buddhist leaders, such as the XIV Dalai Lama, Ven. Thich Nhat Hanh, Ven Cheng Yen, etc.

Specific to this answer:

Region: Global

↳ Where is iconography present [select all that apply]:

— On persons

— At home

— All public spaces

Specific to this answer:

Region: Global

↳ Are there distinct features in the religious group's iconography:

— No

Specific to this answer:

Region: Global

Are there specific sites dedicated to sacred practice or considered sacred:

— No

Notes: There are no specific sacred sites beyond the ones in each major Buddhist tradition.

Specific to this answer:

Region: Global

Are pilgrimages present:

— Yes

Notes: INEB's annual meetings and conferences take place in different countries each year. In some cases, the event's program will include visits to sacred sites or pilgrimages. For example, in 2016, INEB and Nagaloka, in partnership with Deer Park and the Karuna Trust, organized a conference in Nagpur (India) celebrating the 60th anniversary of Dr. B.R. Ambedkar's momentous conversion to Buddhism. On that occasion, INEB's members joined a massive evening pilgrimage to Diksha Bhumi Stupa.

Reference: INEB Social Engagement and Liberation

Specific to this answer:

Region: Global



How strict is pilgrimage:

– Optional (common)

Specific to this answer:

Region: Global

Beliefs

Burial and Afterlife

Is a spirit-body distinction present:

Answer “no” only if personhood (or consciousness) is extinguished with death of the physical body.

Answering yes does not necessarily imply the existence of Cartesian mind/body dualism, merely that some element of personhood (or consciousness) survives the death of the body.

– Yes

Notes: The spirit-body distinction does not play a relevant role in engaged Buddhism. Its primary concern revolves around bringing solutions to the social ills of this world.

Specific to this answer:

Region: Global



Spirit-mind is conceived of as having qualitatively different powers or properties than other body parts:

– Yes



Spirit-mind is conceived of as non-material, ontologically distinct from body:

– Yes



Other spirit-body relationship:

– No

Belief in afterlife:

– Yes

Notes: Buddhist practitioners, in general, subscribe to a belief in the afterlife. However, some engaged Buddhist authors, such as David Loy, believe that the traditional Buddhist notions of karma and rebirth should be revised, following the principle of free inquiry that the Buddha advocates in the Kalama Sutta. According to Loy: "Karma is better understood as the key to spiritual development: how our life situation can be transformed by transforming the motivations of our actions right now. When we add the Buddhist teaching about not-self—in contemporary terms, that one's sense of self is a mental

construct—we can see that karma is not something the self has; rather, karma is what the sense of self is, and what the sense of self is changes according to one's conscious choices (...) Such an understanding of karma does not necessarily involve another life after physical death". In: Rethinking Karma. Tricycle, Spring 2008, <https://tricycle.org/magazine/rethinking-karma/>

Reference: David Loy. Rethinking Karma. How are we meant to understand this key Buddhist teaching?. Tricycle.

Specific to this answer:

Region: Global



Is the spatial location of the afterlife specified or described by the religious group:

— No

Specific to this answer:

Region: Global

Reincarnation in this world:

— Yes

Notes: Generally, Buddhists use the term "rebirth" instead of "reincarnation". According to Norman C. McClelland, it is because of the Buddhist teaching of anatman ("no-soul") that there is a "reluctance to use the term reincarnation, since this term implies some concrete entity (a soul) that passes from one body to another. In place of reincarnation Buddhists prefer to use the more generalized term rebirth or re-becoming (bhava) as less likely to imply any transmigrating soul-like entity". See: "Rebirth in Buddhism", in McClelland (2010), p. 226.

Reference: Norman McClelland C. Encyclopedia of Reincarnation and Karma. North Carolina: McFarland & Company, Inc.. isbn: 978-0-7864-4851-7.

Specific to this answer:

Region: Global



In a human form:

— Yes

Specific to this answer:

Region: Global



In animal/plant form:

— Yes

Specific to this answer:

Region: Global



In form of an inanimate object(s):

— No

Specific to this answer:

Region: Global

↳ In non-individual form (i.e. some form of corporate rebirth, tribe, lineage. etc.):

– Yes

Specific to this answer:

Region: Global

↳ Reincarnation linked to notion of life-transcending causality (e.g. karma):

– Yes

Specific to this answer:

Region: Global

↳ Other form of reincarnation in this world:

– Yes [specify]: Buddhist cosmology entertains different realms for rebirth. However, this notion does not play a relevant role in engaged Buddhism.

Specific to this answer:

Region: Global

Are there special treatments for adherents' corpses:

– Yes

Notes: Engaged Buddhism is transversal to all forms of Buddhism. Therefore, protocols regarding the disposition of corpses in each case reflect the traditions of each particular school of Buddhism.

Specific to this answer:

Region: Global

↳ Cremation:

– Yes

Specific to this answer:

Region: Global

↳ Mummification:

– No

Specific to this answer:

Region: Global

↳ Interment:

– Yes

Specific to this answer:

Region: Global



Corpse is flexed (legs are bent or body is crouched):

– Yes

Specific to this answer:

Region: Global



Corpse is extended (lying flat on front or back):

– Yes

Specific to this answer:

Region: Global



Corpse is upright (where body is interred in standing position):

– I don't know

Specific to this answer:

Region: Global



Corpse is interred some other way:

– I don't know

Specific to this answer:

Region: Global



Cannibalism:

– No

Specific to this answer:

Region: Global



Exposure to elements (e.g. air drying):

– I don't know

Specific to this answer:

Region: Global



Feeding to animals:

– No

Specific to this answer:

Region: Global



Secondary burial:

– Yes

Specific to this answer:

Region: Global



Re-treatment of corpse:

– I don't know

Specific to this answer:

Region: Global



Other intensive (in terms of time or resources expended) treatment of corpse :

– I don't know

Specific to this answer:

Region: Global

Are co-sacrifices present in tomb/burial:

– No

Specific to this answer:

Region: Global

Are grave goods present:

– No

Specific to this answer:

Region: Global

Are formal burials present:

– Yes

Specific to this answer:

Region: Global



As cenotaphs:

– Yes

Specific to this answer:

Region: Global

↳ In cemetery:

– Yes

Specific to this answer:

Region: Global

↳ Family tomb-crypt:

– Yes

Specific to this answer:

Region: Global

↳ Domestic (individuals interred beneath house, or in areas used for normal domestic activities):

– Yes

Specific to this answer:

Region: Global

↳ Other formal burial type:

– No

Specific to this answer:

Region: Global

Supernatural Beings

Are supernatural beings present:

– Yes

Notes: Among Mahayana engaged Buddhists, the bodhisattvas in general and Avalokiteshvara in particular often play an inspiring role as the embodiment of compassion.

Specific to this answer:

Region: Global

↳ A supreme high god is present:

– No

Notes: Although the notion of a supreme god is not central to the core of Buddhist beliefs, engaged Buddhist authors tend to have an ecumenical approach to other religions. In that regard, Thich Nhat Hanh states that one can see God in everything and get in touch with God through the practice of mindfulness.

Specific to this answer:

Region: Global

↳ Previously human spirits are present:

– No

Notes: In some syncretic forms of Buddhism, the spirit of the ancestors are present. Nevertheless, engaged Buddhist authors usually do not emphasize this. In this regard, Thich Nhat Hanh believes that our ancestors are present in us because we are a continuation of them. Therefore, we can get in touch with them by looking deeply at ourselves. In that sense, they are not separate from us.

Specific to this answer:

Region: Global

↳ Non-human supernatural beings are present:

– Yes

Notes: There are a variety of supernatural beings in Buddhism. However, engaged Buddhists do not postulate anything further in this regard.

Specific to this answer:

Region: Global

↳ These supernatural beings can be seen:

– Yes

Specific to this answer:

Region: Global

↳ These supernatural beings can be physically felt:

– Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have knowledge of this world:

– Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have knowledge restricted to particular domain of human affairs:

– No

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have knowledge restricted to (a) specific area(s) within the sample region:

— No

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have knowledge unrestricted within the sample region:

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have knowledge unrestricted outside of sample region:

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings can see you everywhere normally visible (in public):

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings can see you everywhere (in the dark, at home):

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings can see inside heart/mind (hidden motives):

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings knows your basic character (personal essence):

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings know what will happen to you, what you will do (future sight):

— Yes

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have other knowledge of this world:

— I don't know

Specific to this answer:

Region: Global

↳ Non-human supernatural beings have deliberate causal efficacy in the world:

— Yes

Specific to this answer:

Region: Global

↳ These supernatural beings can reward:

— Yes

Specific to this answer:

Region: Global

↳ These supernatural beings can punish:

— Yes

Specific to this answer:

Region: Global

↳ These supernatural beings have indirect causal efficacy in the world:

— Yes

Specific to this answer:

Region: Global

↳ These supernatural beings exhibit positive emotion:

– Yes

Specific to this answer:

Region: Global

↳ These supernatural beings exhibit negative emotion:

– Yes

Specific to this answer:

Region: Global

↳ These supernatural beings possess hunger:

– Yes

Specific to this answer:

Region: Global

↳ These supernatural beings possess/exhibit some other feature:

– I don't know

Specific to this answer:

Region: Global

↳ Does the religious group possess a variety of supernatural beings:

– Yes

Notes: There are a variety of supernatural beings in Buddhism. However, engaged Buddhists do not postulate anything further in this regard.

Specific to this answer:

Region: Global

↳ Organized by kinship based on a family model:

– No

Specific to this answer:

Region: Global

↳ Organized hierarchically:

– Yes

Specific to this answer:

Region: Global

↳ Power of beings is domain specific:

— Yes

Specific to this answer:

Region: Global

↳ Other organization for pantheon:

— No

Specific to this answer:

Region: Global

Supernatural Monitoring

Is supernatural monitoring present:

This refers to surveillance by supernatural beings of humans' behaviour and/or thought particularly as it relates to social norms or potential norm violations.

— No

Notes: In Buddhism, particularly in engaged Buddhism, moral conduct does not depend on supernatural monitoring. Supernatural beings such as the Bodhisattvas play a role in inspiring virtuous behavior and teaching the Buddhaharmma. One's intentions, speech, and conduct determine the outcome of wholesome or unwholesome karmic retribution -the Buddhist doctrine of action and its corresponding proportional consequences. Therefore, it is relevant to point out that "karma is in principle neither an agent nor governed by any agent (Bronkhorst, 2011). Thus, karma as a system of moral monitoring is likely to cue different types of representations than moralizing gods in the minds of believers. Though some believers may treat Buddha much like a moralizing God (Purzycki & Holland, 2019), karma works separately from Buddha as a moralizing system (see Berniūnas et al., 2019)".

Reference: Aiyana Willard K, Adam Baimel , Hugh Turpin , Jonathan Jong , Harvey Whitehouse. Rewarding the good and punishing the bad: The role of karma and afterlife beliefs in shaping moral norms. *Evolution and Human Behavior*, 41(5) doi: <https://doi.org/10.1016/j.evolhumbehav.2020.07.001>.

Specific to this answer:

Region: Global

Do supernatural beings mete out punishment:

— No

Notes: In Buddhism, the notion of skillful or expedient means (upaya) refers to the various tools that the Buddha and the Bodhisattvas may use to teach the Dharma, according to the capacities and needs of the practitioner. Although in the vast tradition of Buddhism, upaya may assume the form of hardships, they are not meant to punish the practitioner but to show the way to enlightenment.

Reference: Asaf Federman. Literal Means and Hidden Meanings: A New Analysis of "Skillful Means". *Philosophy East and West*, 59(2) doi: 10.1353/pew.0.0050.

Specific to this answer:

Region: Global

Do supernatural beings bestow rewards:

— No

Notes: "In the strictest sense, Buddhist belief in karma allows little room for superhuman agents either to release human beings from suffering or to respond to the suffering that occurs. From this point, Buddhist theodicy could be conceived as pointing to an eternal and cyclical process of the cause-effect relationship. Deities do not have any role in the creation of suffering. Therefore, karma is not equivalent to God's punishment or mercy in the Judeo-Christian tradition. Rather, it is a fundamental law of causality". In: Watanabe (1993), p. 5.

Reference: Joji Watanabe. Karma in Theodicy. Michigan: Western Michigan University.

Specific to this answer:

Region: Global

Messianism/Eschatology

Are messianic beliefs present:

— Yes

Notes: The notion of a new Buddha's coming is a general belief in Buddhism. However, Thich Nhat Hahn has an original approach to it. He affirms that the new Buddha, Maitreya, will manifest not in the form of an individual but of a community or sangha.

Specific to this answer:

Region: Global



Is the messiah's whereabouts or time of coming known?

— No

Specific to this answer:

Region: Global



Is the messiah's purpose known:

— Yes

Specific to this answer:

Region: Global



Messiah is a political figure who restores political rule:

— No

Specific to this answer:

Region: Global

↳ Messiah is a priestly figure who restores religious traditions:

– Yes

Specific to this answer:

Region: Global

↳ Other purpose:

– No

Specific to this answer:

Region: Global

Is an eschatology present:

– No

Notes: Engaged Buddhism is not particularly concerned with a narrative about the end of times. On the contrary, its focus is the experience of social suffering in the here and the now.

Specific to this answer:

Region: Global

Norms and Moral Realism

Are general social norms prescribed by the religious group:

– Yes

Specific to this answer:

Region: Global

Is there a conventional vs. moral distinction in the religious group:

– Yes

Notes: The core of Buddhist morals is the pancasila -five precepts- which in sum are the following: refraining from killing, stealing, lying, sexual misconduct, and intoxicants. Regarding the last one, for example, while alcohol consumption might be accepted according to conventional social norms, it is rejected from the standpoint of Buddhist morals. In engaged Buddhism, these five precepts have an extensive interpretation. For example, the precept on non-stealing also contains the moral imperative of right livelihood. In that sense, while making a living for the sake of material profit might be conventionally accepted (or even encouraged), it is strongly discouraged from an engaged Buddhist moral stance.

Reference: Barbra Clayton R. Buddhist Ethics. (William Edelglass , Jay Garfield L), The Oxford Handbook of World Philosophy. Oxford University Press.

Specific to this answer:

Region: Global

↳ What is the nature of this distinction:

– Present and clear

Specific to this answer:

Region: Global

↳ Are specifically moral norms prescribed by the religious group:

– Yes

Specific to this answer:

Region: Global

↳ Specifically moral norms are implicitly linked to vague metaphysical concepts:

– No

Specific to this answer:

Region: Global

↳ Specifically moral norms are explicitly linked to vague metaphysical entities:

– No

Specific to this answer:

Region: Global

↳ Specifically moral norms are linked to impersonal cosmic order (e.g. karma):

– No

Specific to this answer:

Region: Global

↳ Specifically moral norms are linked in some way to an anthropomorphic being:

– No

Specific to this answer:

Region: Global

↳ Specifically moral norms are linked explicitly to commands of anthropomorphic being:

– No

Specific to this answer:

Region: Global

↳ Specifically moral norms are have no special connection to metaphysical:

– Yes

Specific to this answer:

Region: Global

↳ Moral norms apply to:

– All individuals within society

– All individuals within contemporary world

Specific to this answer:

Region: Global

Are there centrally important virtues advocated by the religious group:

– Yes

Specific to this answer:

Region: Global

↳ Honesty / trustworthiness / integrity:

– Yes

Specific to this answer:

Region: Global

↳ Courage (in battle):

– No

Specific to this answer:

Region: Global

↳ Courage (generic):

– Yes

Specific to this answer:

Region: Global

↳ Compassion / empathy / kindness / benevolence:

– Yes

Specific to this answer:

Region: Global

↳ Mercy / forgiveness / tolerance:

– Yes

Specific to this answer:

Region: Global

↳ Generosity / charity:

– Yes

Specific to this answer:

Region: Global

↳ Selflessness / selfless giving:

– Yes

Specific to this answer:

Region: Global

↳ Righteousness / moral rectitude:

– Yes

Specific to this answer:

Region: Global

↳ Ritual purity / ritual adherence / abstention from sources of impurity:

– Yes

Specific to this answer:

Region: Global

↳ Respectfulness / courtesy:

– Yes

Specific to this answer:

Region: Global

↳ Familial obedience / filial piety:

– Yes

Specific to this answer:

Region: Global

↳ Fidelity / loyalty:

– Yes

Specific to this answer:

Region: Global



Cooperation:

– Yes

Specific to this answer:

Region: Global



Independence / creativity / freedom:

– No

Notes: Rather than independence, engaged Buddhism stresses the ethics of interdependence: "INEB has and must continue to respect life in all its forms. Our activism must remain progressive, and as Buddhists, we must dare to take on the responsibility for massive, global issues. The core value, study, and understanding of interdependence/paticca samuppada will guide us to realize fraternity, equality, and liberty. Paticca samuppada can be seen as our effort to see others' varied perspectives and let go of our own ego-grasping position". In: INEB. The Way Forward, <https://www.inebnetwork.org/wp-content/uploads/2018/01/The-Way-Forward-10-years-plan-final.pdf>

Reference: INEB INEB. The Way Forward.

Specific to this answer:

Region: Global



Moderation / frugality:

– Yes

Specific to this answer:

Region: Global



Forbearance / fortitude / patience:

– Yes

Specific to this answer:

Region: Global



Diligence / self-discipline / excellence:

– Yes

Specific to this answer:

Region: Global



↳ Assertiveness / decisiveness / confidence / initiative:

– Yes

Specific to this answer:

Region: Global

↳ Strength (physical):

– No

Specific to this answer:

Region: Global

↳ Power / status / nobility:

– No

Specific to this answer:

Region: Global

↳ Humility / modesty:

– Yes

Specific to this answer:

Region: Global

↳ Contentment / serenity / equanimity:

– Yes

Specific to this answer:

Region: Global

↳ Joyfulness / enthusiasm / cheerfulness:

– Yes

Specific to this answer:

Region: Global

↳ Optimism / hope:

– Yes

Specific to this answer:

Region: Global

↳ Gratitude / thankfulness:

– Yes

Specific to this answer:

Region: Global

↳ Reverence / awe / wonder:

– Yes

Specific to this answer:

Region: Global

↳ Faith / belief / trust / devotion:

– Yes

Specific to this answer:

Region: Global

↳ Wisdom / understanding:

– Yes

Specific to this answer:

Region: Global

↳ Discernment / intelligence:

– Yes

Specific to this answer:

Region: Global

↳ Beauty / attractiveness:

– No

Specific to this answer:

Region: Global

↳ Cleanliness (physical) / orderliness:

– No

Specific to this answer:

Region: Global

↳ Other important virtues advocated by the religious group:

– Yes [specify]: Spiritual friendship (Kalyāṇa-mittatā)

Notes: Spiritual friendship (Pali: Kalyāṇa-mittatā; Sanskrit: Kalyāṇa-mitratā) is an ancient Buddhist virtue, which INEB puts at the core of its value system. In dialogue with one of his leading disciples, Ananda, in the Pali Canon (Upaddha Sutta, SN 45.2), the Buddha affirms that spiritual friendship is "the whole of the holy life". By that statement, the Buddha means that one may progress in one's spiritual path by associating with virtuous people, learning from them, and emulating their good qualities. Applying this precept to the modern social context, INEB aims to generate a shared sense of solidarity among its members to learn from the devastating experiences of social suffering and address them jointly. In that sense, INEB states that "the marginal status of many of our members means that our work and accomplishments must come from the solidarity of kalyanamitra rather than financial or political forms of support. This foundation leads the network into an engagement and confrontation with the structural and cultural sources of suffering, which is the unique character of socially engaged Buddhism".

Reference: INEB INEB's Cultivation and Practice of Engaged Buddhism

Reference: Thanissaro Bhikkhu Upaddha Sutta: Half (of the Holy Life)

Specific to this answer:

Region: Global

— Yes [specify]: Awakening mind (bodhicitta)

Notes: Bodhicitta, or awakening mind, is a key feature of Mahayana Buddhism, which refers to the cultivation of wisdom and compassion in oneself to benefit all sentient beings. INEB draws inspiration from all the major Buddhist traditions and, in this case, considers that engaged Buddhism demands the development of a reflective attitude toward the nature of social suffering. From that type of wisdom, compassion will grow to find creative solutions to the social ills of the modern world. In that sense, the network believes that "INEB's social engagement encompasses the personal, through critical selfexamination and spiritual practice; the social, through a critical examination and engagement in suffering; and the interpersonal, through the critical ground of daily practice with others in one's own communities that spans the gap between the individual and the social".

Reference: INEB INEB's Cultivation and Practice of Engaged Buddhism

Reference: John Powers Bodhicitta

— Yes [specify]: Civic virtue and social engagement

Notes: The very definition of engaged Buddhism relies on applying the Buddhadharma to overcome social suffering in the modern world. Therefore, social engagement and the cultivation of civic virtue -citizens' engagement with the common welfare of each other and society- is a crucial imperative to fulfill this core objective. Although the concept of civic virtue finds its roots in Ancient Greece, current uses of it may apply to Asian social philosophies such as Confucianism and engaged Buddhism.

Reference: James Whitehill Buddhist Ethics in Western Context: The Virtues Approach

Reference: Margaret Banyan E Civic Virtue

Practices

Membership Costs and Practices

Does membership in this religious group require celibacy (full sexual abstinence):

– No

Specific to this answer:

Region: Global

Does membership in this religious group require constraints on sexual activity (partial sexual abstinence):

– Yes

Notes: In Buddhism's lay ethical core, the five precepts (pancasila), we find the rule of abstaining from sexual misconduct. However, engaged Buddhists extend the interpretation of these moral rules. In that sense, "Ending political structures of male dominance and the exploitation of women is a natural extension of the precept to abstain from sexual misconduct". In: INEB. The Way Forward, <https://www.inebnetwork.org/wp-content/uploads/2018/01/The-Way-Forward-10-years-plan-final.pdf> See also Thich Nhat Hanh's third mindfulness training about true love: "Knowing that sexual desire is not love, and that sexual activity motivated by craving always harms myself as well as others, I am determined not to engage in sexual relations without true love and a deep, long-term commitment made known to my family and friends". In: Plum Village. The Five Mindfulness Trainings, <https://plumvillage.org/es/mindfulness-practice/the-5-mindfulness-trainings/>

Reference: Thich Hanh Nhat The Five Mindfulness Trainings

Specific to this answer:

Region: Global



Monogamy (males):

– Yes

Specific to this answer:

Region: Global



Monogamy (females):

– Yes

Specific to this answer:

Region: Global



Other sexual constraints (males):

– Yes

Specific to this answer:

Region: Global



Other sexual constraints (females):

– Yes

Specific to this answer:

Region: Global

Does membership in this religious group require castration:

— No

Specific to this answer:

Region: Global

Does membership in this religious group require fasting:

— No

Specific to this answer:

Region: Global

Does membership in this religious group require forgone food opportunities (taboos on desired foods):

— Yes

Notes: Regarding food intake, but not limited to it, engaged Buddhists advocate favoring the notion of mindful consumption. This does not make vegetarianism necessarily mandatory. However, prominent engaged Buddhist leaders like Thich Nhat Hahn strongly support it, while others, like the XIV Dalai Lama, encourage reducing meat consumption for environmental reasons.

Reference: Plum Village New Contemplations Before Eating

Reference: Craig Lewis C. Dalai Lama Promotes the Compassion of Vegetarianism for World Animal Day. Buddhistdoor Global.

Specific to this answer:

Region: Global

Does membership in this religious group require permanent scarring or painful bodily alterations:

— No

Specific to this answer:

Region: Global

Does membership in this religious group require painful physical positions or transitory painful wounds:

— No

Specific to this answer:

Region: Global

Does membership in this religious group require sacrifice of adults:

"Adults" here referring to an emic or indigenous category; if that category is different from the popular Western definition of a human who is 18-years-old or older and who is legally responsible for his/her actions, then please specify that difference in the Comments/Sources: box below.

— No

Specific to this answer:

Region: Global

Does membership in this religious group require sacrifice of children:

"Children" here referring to an emic or indigenous category; if that category is different from the popular Western definition, please specify that different in the Comments/Sources: box below.

— No

Specific to this answer:

Region: Global

Does membership in this religious group require self-sacrifice (suicide):

— No

Specific to this answer:

Region: Global

Does membership in this religious group require sacrifice of property/valuable items:

— Yes

Notes: Engaged Buddhists stress the practice of right livelihood as a core Buddhist teaching found in the Noble Eightfold Path. They interpret this principle not only in the sense of causing no harm to others but, more importantly, helping the ones in need. In INEB, this topic has promoted research in Buddhist economics, questioning current capitalism as a source of injustice and social suffering.

Specific to this answer:

Region: Global



To other in-group members:

— Yes

Specific to this answer:

Region: Global



To out-groups:

— Yes

Specific to this answer:

Region: Global

↳ Destroyed:

— No

Specific to this answer:

Region: Global

↳ Other:

— Yes [specify]: To those in need.

Specific to this answer:

Region: Global

Does membership in this religious group require sacrifice of time (e.g., attendance at meetings or services, regular prayer, etc.):

— Yes

Notes: Engaged Buddhism promotes social engagement as a core value. Therefore, time devoted to activism and mindful practices to sustain it is encouraged.

Specific to this answer:

Region: Global

Does membership in this religious group require physical risk taking:

— No

Notes: Although social engagement and activism usually imply public exposure, engaged Buddhism advises taking action mindfully, without putting oneself or others at risk.

Specific to this answer:

Region: Global

Does membership in this religious group require accepting ethical precepts:

— Yes

Notes: Engaged Buddhism draws inspiration from traditional Buddhist ethical precepts, interpreting them in their social dimension and adapting them to the social needs of the modern world.

Specific to this answer:

Region: Global

Does membership in this religious group require marginalization by out-group members:

— No

Specific to this answer:

Region: Global

Does membership in this religious group require participation in small-scale rituals (private, household):

– No

Specific to this answer:

Region: Global

Does membership in this religious group require participation in large-scale rituals:

i.e. involving two or more households; includes large-scale “ceremonies” and “festivals.”

– No

Notes: Engaged Buddhism does not promote a particular ritual practice outside of the traditional rituals found in each major Buddhist tradition.

Specific to this answer:

Region: Global

Are extra-ritual in-group markers present:

E.g. special changes to appearance such as circumcision, tattoos, scarification, etc.

– No

Specific to this answer:

Region: Global

Does the group employ fictive kinship terminology:

– No

Specific to this answer:

Region: Global

Society and Institutions

Levels of Social Complexity

The society to which the religious group belongs is best characterized as (please choose one):

– Other [specify in comments]

Notes: Engaged Buddhism emerged in different parts of Asia during the second half of the 20th century to reinterpret and apply Buddhist teachings to address the social ills of the modern world. Therefore, the engaged Buddhist movement members in INEB can be classified as religious reformers, social and political activists, and critical thinkers concerned by the various manifestations of social suffering in their own countries and on the global scene.

Specific to this answer:

Region: Global

Welfare

Does the religious group in question provide institutionalized famine relief:

— Yes

Notes: Jungto Society - JTS, a Buddhist South Korean NGO, stands out among the INEB's partners dedicated to providing institutionalized famine relief. JTS works worldwide, particularly in Asia, around three core objectives: eradicate famine, disease, and illiteracy. In that regard, as a token of their efforts in the last years, they have provided 360 tons of corn as humanitarian aid to North Korea; 100,000 gas stoves for cooking for the Rohingya refugees; and helped alleviate the suffering of those who were affected by the earthquake in Indonesia with prompt relief activities.

Reference: JTS The Founding Philosophy of JTS

Specific to this answer:

Region: Global

Is famine relief available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Does the religious group in question provide institutionalized poverty relief:

— Yes

Notes: Buddhist Global Relief - BGR, an American NGO founded by Ven. Bhikkhu Bodhi, a member of INEB's Advisory Committee, finds its core objective in fighting poverty. Working in four main areas (food assistance, education, women's empowerment, and sustainable agriculture), BGR defines its vision as follows: "We are inspired by the vision of a world in which debilitating poverty has finally been banished; a world in which all can avail themselves of the basic material supports of a meaningful life— food, clothing, housing, and health care; a world in which everyone can achieve a satisfactory level of education and freely pursue that which gives their life value and purpose; a world in which all people dwell in peace and harmony with one another and with the natural environment".

Reference: BGR Vission + Mission

Specific to this answer:

Region: Global

Is poverty relief available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Does the religious group in question provide institutionalized care for the elderly and infirm:

— Yes

Notes: In Thailand, Ven. Paisal Visalo, a member of INEB's Advisory Committee, leads Buddhika Network for Buddhism and Society, a remarkable effort regarding institutionalized care for the elderly. Buddhika promotes the active involvement of Thai monastics in hospice care activities, bringing quality of life and spiritual support to the elderly and the sick.

Reference: Buddhika Peaceful Death Project

Specific to this answer:

Region: Global

Is institutionalized care for the elderly and infirm available to the group's adherents through an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Education

Does the religious group provide formal education to its adherents:

— Yes

Specific to this answer:

Region: Global



Is formal education restricted to religious professionals:

— No

Specific to this answer:

Region: Global



Is such education open to both males and females:

— Yes

Specific to this answer:

Region: Global

Is formal education available to the group's adherents through an institution(s) other than the religious group:

— Yes

Specific to this answer:

Region: Global

↳ Is extra-religious education open to both males and females:

– Yes

Specific to this answer:

Region: Global

Bureaucracy

Do the group's adherents interact with a formal bureaucracy within their group:

– Yes

Notes: Since its foundation, INEB has worked as a network of individuals and organizations of equals with no central authority. Nevertheless, the organization has a minimal structure composed of patrons, honorary advisors, advisory committee, executive committee, and executive secretary based in Bangkok.

Specific to this answer:

Region: Global

Do the group's adherents interact with other institutional bureaucracies:

– Yes

Specific to this answer:

Region: Global

Public Works

Does the religious group in question provide public food storage:

– Yes

Notes: One of INEB's significant partners, the Tzu Chi Foundation, founded in 1966 in Taiwan by Venerable Cheng Yen, is a remarkable international Buddhist humanitarian NGO with branches in more than 60 countries and a worldwide recognized volunteer work in the fields of education, health, environment, and disaster relief, among others. Concerned with famine relief, Tzu Chi joins local food banks to assist with public food storage and food distribution to people in need.

Reference: Daphne Liu Tzu Chi Community Volunteers Gladly Serve at Food Distributions

Specific to this answer:

Region: Global

Is public food storage provided to the group's adherents by an institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Region: Global

Does the religious group in question provide water management (irrigation, flood control):

— Yes

Notes: Among the various Tzu Chi missions, international relief is one of the main ones. In that regard, they claim that: "Bodhisattvas exist to relieve the suffering of mankind". With providing help to flood victims of Bangladesh in 1991, Tzu Chi marked the start of its international relief efforts. International Relief not only provides emergency materials like food, clothing, grain seeds, and medical materials, it goes further to rebuild houses and schools, set up water supply systems, and offer free clinics".

Reference: Tzu Chi Foundation Tzu Chi Missions

Specific to this answer:

Region: Global

Is water management provided to the group's adherents by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Does the religious group in question provide transportation infrastructure:

— No

Specific to this answer:

Region: Global

Is transportation infrastructure provided for the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Region: Global

Taxation

Does the religious group in question levy taxes or tithes:

— No

Notes: To become part of INEB, a small membership fee is required. Moreover, donations are encouraged to support various activities and projects.

Specific to this answer:

Region: Global

Are taxes levied on the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Region: Global

Enforcement

Does the religious group in question provide an institutionalized police force:

— No

Specific to this answer:

Region: Global

Do the group's adherents interact with an institutionalized police force provided by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Does the religious group in question provide institutionalized judges:

— No

Specific to this answer:

Region: Global

Do the group's adherents interact with an institutionalized judicial system provided by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Does the religious group in question enforce institutionalized punishment:

— No

Specific to this answer:

Region: Global

Are the group's adherents subject to institutionalized punishment enforced by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global



Do the institutionalized punishments include execution:

– I don't know

Specific to this answer:

Region: Global



Do the institutionalized punishments include exile:

– I don't know

Specific to this answer:

Region: Global



Do the institutionalized punishments include corporal punishments:

– I don't know

Specific to this answer:

Region: Global



Do the institutionalized punishments include ostracism:

– I don't know

Specific to this answer:

Region: Global



Do the institutionalized punishments include seizure of property:

– I don't know

Specific to this answer:

Region: Global

Does the religious group in question have a formal legal code:

– No

Specific to this answer:

Region: Global

Are the group's adherents subject to a formal legal code provided by institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Region: Global

Warfare

Does religious group in question possess an institutionalized military:

– No

Specific to this answer:

Region: Global

Do the group's adherents participate in an institutionalized military provided by institution(s) other than the religious group in question:

– No

Specific to this answer:

Region: Global

Are the group's adherents protected by or subject to an institutionalized military provided by an institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Region: Global

Written Language

Does the religious group in question possess its own distinct written language:

– No

Specific to this answer:

Region: Global

Is a non-religion-specific written language available to the group's adherents through an institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Region: Global

Is a non-religion-specific written language used by the group's adherents through an institution(s) other than the religious group in question:

– Yes

Specific to this answer:

Region: Global

Calendar

Does the religious group in question possess a formal calendar:

— No

Notes: Engaged Buddhists do not have a particular calendar beyond the ones used in each Buddhist tradition.

Specific to this answer:

Region: Global

Is a formal calendar provided for the group's adherents by an institution(s) other than the religious group in question:

— Yes

Specific to this answer:

Region: Global

Food Production

Does the religious group in question provide food for themselves:

— No

Specific to this answer:

Region: Global

Is food provided to the group's adherents by an institution(s) other than the religious group in question:

— No

Specific to this answer:

Region: Global

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